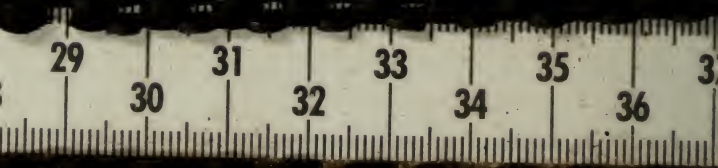


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# THE PORTRAIT.

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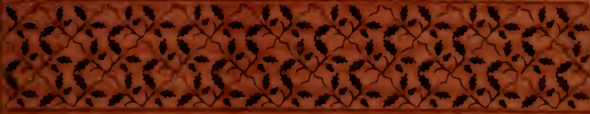
REV. K. S. ENOCHS, *an*

\*OF THE LOUISIANA CONFERENCE.\*

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1898.





The Portrait.



BY

REV. K. S. ENOCHS,

✻ ✻ ✻ Of the Louisiana Conference. ✻ ✻ ✻

NEW ORLEANS,  
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Introduction.

This little book is the work of a busy laborer in the Home Mission field. He is mindful of its imperfections, but feels sure of the truth of every statement and the justice of every conclusion, and, dedicating his work to Truth, gives it to the public.

Author.

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## The Portrait.

There are few of our homes where there is not the portrait of some dear friend, treasured with care, the work of the camera, finished by the deft hand of the workman, or it is wholly the work of a genius who combines in his personality the subject-grasp of the scientist and the skill of the artist, so that the features of our friend are reproduced on the cardboard or canvas in such perfection that we read in the blending lights and shadows the character of the friend we loved; and as we gaze on the picture we exclaim, "What a noble brow!" or we murmur, in softer accents, "What tenderness in those eyes and lips!" We may admire the embellishments of art that have shaded the portrait with fleecy clouds or furnished a beautiful frame; but what grasps and holds our attention are the features and character of the one portrayed, and the work of the artist serves to perpetuate these in memory.

Science is formative, creative; art is imitative. The world at large, the every-day world, has its knowledge of the world of

science through the medium of art, that sees and reveals what is created. Object teaching has come in these days to be recognized as the most successful mode of increasing knowledge in the world. What, then, if Art, the revealer of Science, should be made to pay tribute to the uncreated by being made to reveal it also?

Writing for those who accept the story of Creation as told in the Bible, and to those who for the sake of argument will admit it, I shall not enter upon proof of the record, but will simply state that in that account we recognize God as a creative genius, a scientist, the mysteries of whose wisdom the wise men of earth have been these thousands of years trying to fathom. Each work of the Creator, from the making of a world, or a system of worlds, to the formation of the modest violet, was strictest science. He founded Geology in stratas of earth and rock, Astronomy in the distant blue, Biology in the myriad forms of life, and every other science in its appropriate empire; and when God seemed to have measured the heights and depths of scientific achievement, he stepped into a fresh field and found for scientific genius a new employ in imitative art.

What are we to look for in the work of



this Artist? Let us remember that art includes science, and God was a success in science; and this fact goes far to assure His success in the new field of art. There must only be added to His perfect knowledge the power to reproduce by way of imitation.

It is curious to notice that in entering upon this work there was council with God—not indeed are we to suppose as to the ability of the Workman, but, rather, whether the work would be worthy of the Workman. Yet when we consider that this was God's own world that He had made, is it any wonder He should wish to bestow upon it some memorial of Himself? Hence not that he would *make a man*, but that he might give to the world a *likeness of Himself*, he said, "Let us make man in our own image." Ordinarily, we would not expect a God to imitate: that would be but small employ for such a One—and so it would be if He imitated one less than Himself. He may not imitate even His own work, but may well portray the uncreated, for this would serve to reveal that uncreated to the created. Now, this has been the constant effort of God, to reveal Himself to His created beings, that in knowing Him they might live; "for this is life eternal to know Thee, the true and living God," etc.

It was no vain ambition to perpetuate His likeness. He might have found a more enduring way; but it was rather that He might thus bestow a lasting benefit. I believe men, as a rule, consider mankind a kind of God's ornament to a world already supremely beautiful, while God designed him to be His crowning blessing to every created intelligence, because by means of him God was making Himself known to them.

## The Image of God.

The Psalmist said, "When I consider the heavens, moon and stars which thou hast ordained, what is man that thou art mindful of him?"

He evidently considered himself a curious piece of mechanism, though in the present instance, in comparison with the "moon and stars," he possibly would have been rather doubtful in the affirmation—"I am fearfully and wonderfully made." As a mere mechanism, man is insignificant in comparison with the smallest star in the smallest constellation, yet God has ever been mindful of man, and this fact alone is an all-sufficient proof of his inherent greatness—greatness incompatible with mere mechanism.

Proofs of God's mindfulness of man are strewn all the way from the Eden-home, through wilderness, fire and flood, by way of the Bethlehem manger and the cross, on adown the ages to the present time; yea, this hour we can know His blessings if we would but recognize His hand. A "machine" will not explain it; a "living intelligence" will

not. There is but one explanation possible. "In the image of God" is the solution of the mystery.

On a canvas of common clay God put a likeness of himself, and when God "breathed into his nostrils the breath of life, and he became a living creature," he was so much a success that God said of him, "*Very good!*" The workman was satisfied with His work—He had attained His object.

The philosophers of old time were more than half right when they taught the "sum of wisdom" to be self-knowledge. Our beginning, the object of our existence, the fulfillment of the object of our being, may well claim our deepest, most earnest thought, and as to the first no other reasonable explanation of our existence here has been offered except that of Revelation—"In the image of God created He man."

The "image of God" did not consist in form, but character, and St. Paul tells us in Eph. iv, 24, and Col. iii, 10, that this image of God consisted of three parts, *to-wit.*: knowledge, righteousness and true holiness. *These were the features of divine character portrayed upon the canvas of clay.* They made man like God.

Do not think that man as he came from

the hand of God was an ignoramus; he was wise (only he knew not sin), else he would have been but a poor portrayal of God; furthermore, his "righteousness and true holiness" are strongest evidences of his wisdom; and is not this righteous, wise and holy character a thing of beauty? How the man so endowed must have commanded the admiration of the angels about the throne of God! How well fitted for sovereignty upon the earth! Each of those characteristics was necessary, for the being was made a king in God's beautiful world. Whatever the primitive life among the shaded walks of Eden was, it was marked by these characteristics, and, as a necessity, life was modeled after the life of God. And what a beautiful life it must have been, with such component parts blended into a perfect whole, the essence of which was love!

The perfect life was perfect in spite of a lack of society. And the fact that man in the singular received the image of God, makes man to have a broader field than a one among many. He was placed in the world without a "social relation," but had relation to God and the whole world—the world that includes the beasts of the field, the fowls of the air and the fishes of the sea.

He was to be God-like to these; the social relation came after, when God gave him companionship, and his God-likeness was carried forward into this new relation rather than having been formed for it. Society was formed for man—formed for him in his God-likeness. Society is not inherently evil, but was intended as the better condition of one formed in the image of God. What is to hinder a godly man or woman from social enjoyment? To be sure, not their godliness. Still this is not to be left behind when we act in the social relations of life. Here is where it shines most, and we glorify God most. "A good man will be merciful to his beast," but it is when men are found forgiving their brethren, loving their enemies, doing good to them that hate them, and praying for them that despitefully use and persecute them, that their godliness is brought out and made to shine.

There was righteousness in that primitive life. Great knowledge gave wise conceptions of life, and right actions followed as a consequence. We nowhere have an intimation that God was displeased with the kingly ministrations of the man whom He had made and given rule over the earth, and to crown all it was a life of "*true holiness,*" as far

from the *sham* holiness of the present day as sunlight is from Stygian darkness. Do not understand me to say there is no true holiness in this day, for there are holy men a few, and women not a few, of whom the world is not worthy; but the vaunting, self-asserting, self-seeking and self-satisfied "holiness" with which we come into contact here and there is a miserable sham. There was no sham about the image of God; but it was a feature of divine character imprinted by the divine hand upon the life and character of the man, and when the portrait was complete God said, "It is very good."

## Ruin.

“An enemy hath done this.”—Christ. (Mat. xiii, 28.)

It would not be profitable to enquire how long man remained in his first estate: we can only conjecture as to that. It was a perfect life while it lasted; but one beautiful evening, as the lingering rays of the setting sun were lovingly caressing the leaves and flowers and fruits of the Garden of Eden, God came walking in His garden and found the man, stripped of the image, a ruined canvas upon which once had been a beautiful portrait—the man, hiding in the garden, *trying* to hide from God. You now may look in vain for any mark of divinity, any likeness of a God in the sneaking, hiding, cowering wretch. He has learned one thing, sin—a bitter lesson and dear the cost, but learning it had “turned his head.” Look how foolish, trying to hide from God, vainly trying to justify himself by charging another as the chief sinner.

That was a pathetic picture in the beautiful Garden of Eden that evening. The sun shone as brightly as ever, the breezes wel-



came God with a song of praise, nature was as glorious as ever; but yonder bird sings to his mate in a minor key, something he never did before; he has grown strangely fearful of the man who lived in the garden—'wonder if he had not been throwing stones at the birds! The beasts of the fields had run from him to-day. His true wisdom was gone, his righteousness was gone, and last, but not least, his true holiness was gone; impurity had taken the place of holiness. Satan had been there, and with one stroke of his hand the last vestige of the image of God was swept from the heart and life of man. See yonder, what was so late the breathing image of God has become a mere soiled canvas, the beautiful markings all gone, and in their places the stains of the enemy who had wrought the ruin. The ruin is complete and the canvas only fit for the rubbish heap of the universe to be burned with the useless chaff and refuse of creation.

What dire disaster has followed that first deed of sin! The enemy not only effaced the portrait of God, but we can imagine his hellish glee while he painted an exaggeration of his own diabolical features as though he would mock God when he came again. Many generations of children were destined to be

born of the first sinning pair, and they, like their pleasures, were to bear Satan-features—  
“The trail of the serpent is over them all.”

There is much good in mankind, always has been; few men are totally depraved, in spite of theology to the contrary; but the good and bad are strangely mixed, with the bad predominating, where Satan-features are ever showing themselves in the characters of men.

St. Paul gives a list of satanic features in Gal. v, 19-21, under the name of “works of the flesh”: “Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, strife, seditions, heresies, envyings, murders, drunkenness, revelings.” These are the features, outward expression of an inward character; features Satan imprinted by implanting the corresponding character in the heart of man. A whited sepulchre, entombing a slain character, took the place of a temple of God when man ceased to be the image of God to become the image of Satan, the former beauty of its dead but increases the revoltingness of the tomb. The man designed in God-likeness is diverted from his destiny to become a portraiture of Satan. Methinks the angels wept when they saw the ruin, and beast and bird were frightened at the change

they saw in man. The ruin was complete—  
as complete as hellish ingenuity could make it.

We often hear "The Fall" spoken of as occasioning great loss on the part of man—"a soul," "an Eden-home;" but God's loss was greater—no other hypothesis can justify the awful price that was paid for man's redemption. The one thing in all the world God had made like Himself was lost to Him, ruined; worse than ruined, perverted and appropriated by his enemy, becoming a willing agent to further the schemes of the new master, and gave up his life to dishonoring God. The gates of Eden closed upon a lost being, lost to God, taken from Him by the enemy. To those who are used to measuring God's thoughts and ways by ours, to what lengths He might go to get back that which was lost!

## Reclamation.

“And Jesus called a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven.” (Mat. xviii, 2, 3.)

When we behold this ruin we are first impressed with its completeness. There was nothing more that diabolical malice could suggest or hellish ingenuity perpetrate to dishonor God in the being God had created especially to His honor than Satan had done. But it is not long till that “hope,” that “springs eternal in the human breast,” would rise up and cause us to ask: “Is there not some scientific or artistic skill that can remove these stains and bring back the features of the divine portraiture?”

This is exactly what did occur. God had foreseen the ruin and provided against it, and every condition of our fall was met with an appropriate remedy in the work of the world’s Redeemer. A creature made in the image of God—God’s crowning work—a captive in the hands of His arch-enemy, spoiled of his beauty, debased into slavery, forced by his master to assume the role of an active

enemy to his God and king—every instinct and temper of his being perverted and each become an avenue of evil. Thus the Son of God found us, and, with more than mortal courage, dared to come to our rescue, and, taking a lowly form, became a servant to servants—yea, more than servant, He became the champion of our cause, and, with love as His weapon, came forth to win man away from Satan back to God, from sin to righteousness. He found him a rebel and won his heart, and in so doing was wounded for our transgressions. He found man stained with sin, marked all over with the mocking features of Satan; then did He apply his blood, and with this new alchemy wash and make him clean; and when this was done the canvas was ready for the artist to begin the work of restoration.

The reader has probably seen where some stately building has been wrecked by storm of wind or flood or flame. The workmen are busy clearing away the ruins, and we understand that this is to enable them to rebuild upon the same grounds. The wreckage must be cleared away before any rebuilding is attempted. So the blood of Christ, the "Lamb without spot or blemish," should cleanse away the last remains of sin that the Holy

Spirit may do His work of restoration, and gain for man the approval of God; and thus God, the Triune God, "worketh salvation in the midst of the earth." And when the blood of Christ has cleansed from sin, "then we with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory as of the Spirit of the Lord." (II. Cor. iii, 18.)

All my life I have been familiar with the phrase, "come to Christ." This is all right, yet it is often overlooked that before this Christ cometh to us, and "He is the express image of His (God's) person," and to whomsoever He cometh the image of God returns, and we are restored to God by being "conformed to the image of his Son." The new life in Christ, when we are thus formed anew in Him, is as truly "in the image of God" as was that first perfect life in Eden. The Holy Spirit works a perfect restoration in changing us "from glory to glory," the way before prepared by the Son of God. Each does His perfect work, leaving naught to be desired for completeness.

There are several important points that will claim our attention; possibly the most important is that suggested above—the *extent of the restoration*, bearing, as it does, upon

some subjects that are claiming a large place in the attention of the Christian world. The age is prolific of creedal changes. Men and communions are dissatisfied with their creeds or the interpretations that have been given them. They must have new interpretations or new creeds. There is much contradiction, and many men are at sea as to what they do believe or are expected to believe. Among the things we need to get straight upon is the extent of our restoration to the image of God, and His consequent favor, for it is evident we can only expect the favor of God in the same measure that we discharge our appointed destiny, as God's favor rests upon His approval.

Now, the restoration must, at least, equal in extent the damage done, the ruin wrought, that has occasioned its need, else there might be a patching up that, however neatly done, would still be short of restoration; and for God to approve it, He must approve a failure, and that on His own part; this is too absurd to justify a moment's discussion. It is generally admitted that as far as an individual is concerned, in his relation, at least, he is better situated saved by grace through faith than if sin had never entered, and death by sin; not that sin is to his advantage, but

even here the Lord makes "all things work together for good to them that love" Him. This is true, and it argues that, to say the least of it, the image of God is perfectly restored to the individual; but of that more hereafter.

The Fall had a more than individual bearing; the whole race of mankind were made sinners thereby; and if the restoration must equal the ruin, it follows that to every individual of the human race the "image of God" has returned. This was St. Paul's doctrine drawn from design. He tells us God predestined all He foreknew "to be conformed to the image of his Son." Now, St. Paul was not ignorant that we are all foreknown of God. He goes further than statement, and argues the case, and predicates his argument for the universal redemption of the race upon the extent of Adam's transgression: "As by the offense of one judgment came upon all men to condemnation: even so by the righteousness of One the free gift came upon all men unto justification of life." (Rom. v, 18.) And in the fifteenth verse: "As the offence of one so also is the free gift: for if through the offence of one many be dead, much more the grace of God and the gift by grace which is by one man, Jesus Christ, hath abounded



unto many." And in the nineteenth versè : "By one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Then in I. Cor. xv, 22: "As in Adam all men die, so in Christ all are made alive." In all of these passages we find Christ, the Second Adam, affecting the whole race of mankind just as largely, to say the least of it, as did the first Adam. The effect was actual, not merely a making possible. If through the one came "condemnation" upon "all men," through the other came "justification unto life" "upon all" men.

The "free gift" of the Second is set over against the "offence" of the other. The "many" affected in the "free gift" are the same "many" who were affected in the "offence." The "obedience" of the "Second Adam" is set against the "disobedience" of the first, and the "many made righteous" by the "Second Adam" are the same "many made sinners" by the first. The "alive in Christ" are the dead "in Adam." As "it is written, the first man Adam was made a living soul: the last Adam a quickening Spirit;" "and as we have borne the image of the earthly, we shall also bear the image of the heavenly." Hence we conclude that Christ

affected oppositely, and to the same extent, every one affected in the fall of Adam; and as they *all* die in Adam, all likewise live in Christ. This is not only the plain teaching of the Holy Scripture, but is also the logic of the federal headship of Christ; this must be perfect, else a limited atonement must be admitted.

But there is no necessity for either a limited atonement or universalism, for this latter looks to final rather than a present salvation, holding that the one necessitates the other. The atonement for sin is universal, and every child born of sinning Adam's race receives immediate benefit of the "Lamb slain before the foundation of the world"—that "Lamb" whom the Baptist said "has taken away the sin of the world." Hence that "offering of Christ once made is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual." Now, if the "free gift" came upon all men unto "justification of life," and the offering once made is complete satisfaction for all sins, "both original and actual," it, therefore, follows there must be a time in the life of every man when he is saved by Christ, the Second Adam, and this time must be when there has as yet been no

actual sin in his life, or, in other words, when he has none but his original sin. This came to him without the concurrence of his will, by the act of the first Adam; his "justification unto life" likewise without faith or will on his part, but by Christ, the Second Adam, "who gave himself a ransom for all," and in travail of soul wrought that redemption that "satisfied" the demands of justice, and took away "the sin of the whole world."

Dr. T. O. Summers very aptly says: "Had not the intervention of the Second Adam been foreseen universally making and constituting righteous all who were made and constituted sinners, Adam would never have been permitted to propagate his species, and the race would have been cut off in its sinning head."

And because of this intervention Jesus could point to "a little child," and say, "Except ye be converted and become as little children, ye shall not enter into the kingdom of Heaven."

One of the failings of theologians, and a prolific source of confusion, is the disposition to discuss "original sin," "birth sin," "depravity," etc., apart from Christ. We can take no account of these and leave out Christ, as we have already shown his influence is just

as positive and as extensive as was Adam's. God has *not* "made some special provision for such infants as die in infancy," as some would have us believe; but his provision for them is the universal provision, and even as all are born into the world of the first Adam physical beings (Adam not being spiritual), not of their own will, so Christ, not as a reward of faith or works, but simply carrying out his own work as the Second Federal Head, bestows the "free gift unto justification of life," putting them at once into the kingdom of Heaven. They are not only in the kingdom, but are there of right, because of the heavenliness of their spirits. Christ says, "Except ye become as little children." Let us quit talking about the little ones being "fit for the kingdom." They are already in it, and Christ-appointed models for all who would enter there. They are indeed "far gone from *original* righteousness," as that would imply independence of Christ; rather they hold their place in the kingdom because of Him, for as "by one man's disobedience they were made sinners," so "by the obedience of (another) One, they are made righteous." Hence, we hold they do not then, or ever after, "deserve God's wrath and punishment" for "original sin." It is to say,

the least of it, not to be sustained by any law of reason. A strange idea that would suspend for years "God's wrath and punishment" for this thing, they say, is in us. The only reasonable position is that it does not deserve "wrath and punishment," because the "Lamb of God" takes away this "sin of the world," without will or motion of our own, and in so doing forstalls at our birth the "Second Blessing," so called, by there and then doing the work claimed for it. The work it seeks to do Christ has already done when we received "justification unto life." He thus gives to every man born into the world an equal chance of heaven and a glorified immortality by giving to each the privilege of starting in the race of life with "eternal life abiding in him" as the "gift by grace." It is not "original," but the gift of God through Christ. It was here that Christ fixed the point of time when "justification unto life" "came upon all men," when "He called a little child and set him in the midst of them, and said, 'Except ye be converted and become as little children, ye can not enter into the kingdom.'" The child was the embodiment of heavenly virtue and character.

But we are met with the claim: "Infants

do not possess the image of God, but rather many evil tempers that are themselves sin." I shall not deny that they have many *unfortunate* tempers, diseases of mind or body; but to say that these are sin is an unwarranted assumption and a begging the question. They may the more easily be led into sin on account of these tempers, these may form so many avenues for sin to approach the soul; but there is no scriptural authority for denominating them sin. "Sin is the transgression of the law." This is a perfect definition, because a Bible definition (I. John iii, 4), and the Bible gives no other than this, and it clearly does not include either physical or mental infirmities. Hence, we conclude, Christ and the Holy Spirit restore the image of God to as many as lost it in Adam. It is true that a child, if let alone, would naturally incline to evil; but he is not let alone, but Christ the Lord places him in the kingdom of God so furnished that he may live in the world without sin—he not only may, but does, until he disobeys the law of God. There is no necessity in the nature of things that we must for a while, at least, live in sin, an out-cast from the favor of God.

I was present, a few years ago, at a camp meeting, when a minister, a leader in the

Conference of which he was a member, remarked of his daughter, "She is a Christian, and has never known the day when she was not one." And it has been the testimony of many, "I do not remember the day when I did not love the Lord." There is nothing impossible, nothing inconsistent, in this. Saved by Christ in infancy, they are "brought up in the nurture and admonition of the Lord," the preventing grace of God keeping them unto eternal life. We need to get away from the idea that we must sow some wild oats, for "Whatsoever a man sows that shall he also reap." Rather a pure and blameless infancy is a starting-point for a pure and blameless life.

We need also to cease ascribing to "original sin," or natural depravity, those common evils that are and have been in the world witnessing the presence of Satan. A man does not lie, steal or murder because he is depraved, but because the Devil gets into him. If it is depravity that causes a man to do wrong, he can't avoid the wrong, and is, therefore, not responsible for it, and punishment—all punishment, human and divine—becomes cruelty, and not justice. Satan entices, man yields, though God has commanded, "Thou shalt not;" result—sin. The "deprav-

ity" that figures in the case is contracted or acquired; it was not in the "little child" whom Christ set in the midst of His disciples, and said, "Become as he." Here He pointed to childhood for those who had departed from their purity as the place to make a new beginning for a life of holiness in the kingdom of God.

Most men who come to years of choice do go astray as sheep without a shepherd, yielding themselves servants of sin and unrighteousness. Satan gets control of them and implants his image where God's has been during their infant innocency, and for all of these Jesus points out a little child, and says in effect: "Come back to this point;" "be a little child again;" "receive the kingdom of Heaven as he;" "be born again"—commence over at the beginning.

Let us grasp the Master's teaching if we can. There had been a time in the life of His most ambitious follower when he had not sinned, and Christ had overcome the evil in his nature and made him acceptable with God, and now when he has gone astray, not because of natural fault, but of his own choice—when Satan had implanted in his heart an unholy ambition, and filled his head with selfish thoughts opposed to that charity



that seeketh not her own—he would know, “Who is to be the greatest in the kingdom?” The Master’s reply answered, first, a question they had not thought to ask—*i. e.*, as to who should be in the kingdom, and then he assured His disciples that this was a kingdom in which all were equal. He pointed to the little child, and said, “Except ye be converted, and become as little children, ye shall not enter into the kingdom”—points to a pure and holy infancy, and says, “*Receive the kingdom of Heaven as*” he. Receive it in the same degree—no more, no less. If less, he overshot his mark; if more, he failed to reach it. Receive it in the same way: by the washing of the blood that cleanses away the guilt of unholy ambition as well as all other unrighteousness. The way is pointed out, “Be converted and become as little children.” This is more than a mere turning around and going the other way. It is to turn around and get back to the beginning, make a new start from infantile purity and beauty of baby character, and there begin in childhood to follow God as dear children.

How history repeats itself! What was lost in Adam restored in Christ, now defiled by Satan brought under the dominion of sin. He has become an actual transgressor, a

real, not a theoretical sinner; the blood of Jesus Christ shed not for the "sin of the world" alone, but for all the sins of the whole world, received by faith in the Son of God, is sufficient for his cleansing from all the "sins that are past," while the Holy Spirit once again brings "justification unto life" to every one that believeth, and he is "born again," "a new creature in Christ Jesus," a "babe in Christ."

The question of extent can hardly arise here. He is not merely a changed man, but a new child, child of God, born into the kingdom of God. The blood of Christ failed not to remove all his transgressions. God not only forgave a part, but, for Christ's sake, "freely forgave him all." The Holy Spirit did not lack in His work, but conformed him to "the image of the Son," perfect in his endowments, perfectly a child of God, a babe, not man, in Christ. But his perfect endowment does not preclude a going on to perfection; this is his work to strengthen and develop by growing in grace and in the knowledge of God. The endowment, the work of the Holy Spirit, is complete; the development, man's own work, is just begun.

It was of *such* a "little one" the Savior

spoke when he said, "Whosoever shall offend one of these little ones which believe in me;" such he called his disciples, even when he was sending them out to preach the gospel, to cast out devils and heal the sick. John recognized among his brethren some little children who had especial need of an "Advocate with the Father," while but even now "your sins are forgiven you for His name's sake;" and some young men who had been in battle and had "overcome the wicked one," and now were strong; and some wise ones, fathers, who had "known him that is from the beginning." To "little children," "young men" and fathers he exclaims, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." All of these are still but the children of God, some young and tender and easily led astray; some of larger growth and greater strength. They are in the grace (favor) of God, because they are fulfilling the purpose of their being—wearing the image of God, and thereby glorifying him.

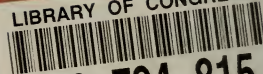
The sum of the work of the world's Redeemer was to reveal the Father; and in redeeming man He made each one to be a revelation of the Father. What if to accomplish this we must become children! Is it not enough

if we are the children of God and are like our Father? "For we shall see Him as He is and shall be like Him when He shall appear." This we are here and now, "for as we have worn the image of the earthly we shall also wear the image of the heavenly," when we "receive the kingdom of Heaven as a little child," with child-like faith that knows no doubt, child-like love—love unmixed with hate, and child-like hope that sees in prospect in "mansions in the sky" the full fruition of a Father's love.





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